THE PACIFIC

Volume LIII. SAN FRANCISCO, MAY 28, 1903 Number 22.

THE SPIRIT-FILLED LIFE.

The difference between the Spirit-filled life, and the life that is not filled with the Spirit, is the difference between a life abandoned wholly to the will of God, and a life that wants to have its own way and please God too. Abandonment is that of which it is most easy to speak, and yet it is the one thing from which all men shrink. Men are quite prepared to sign pledges, to do any amount of work, even to sign cheques or give money, if only God will let them have their own way somewhere in their life. If he will not press this business of abandonment, if he will not bring them to the Cross, they will do anything; but they draw back from the place of death. Yet it is only in that place that the Holy Spirit is able to flow out into every part of the life and energize it, until in all conduct Jesus is crowned Lord, and the fruit of the Spirit is manifest in character. Nothing can take the place of abandonment. Some there are who attempt to put prayer where God has put abandonment Others profess to be waiting until God is willing to fill them. Both are wrong! While they think they are waiting for God, the fact is God is waiting for them. At any moment, if they yield to the Spirit, he will sweep through every gate and avenue and into every corner of the life.—G. Campbell Morgan.

THE PACIFIC

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A Lesson in Church Order.

Dean Pigou likes everything in connection with the church services done decently and in order. On one occasion at Halifax he was annoyed to notice that at the opening service the capacious baptismal font was filled to repletion with hats and other gear placed there for convenience by their wearers. He instructed the verger to fill the font half full of water, in view of an evening service.

The church was again crowded. In poured the people, and in went the hats, bobbing about like corks in water. One woman put in a large woollen neckcloth, and dragged it out more like a sea-serpent.

"Eh," they said, "that's vicar as has done that. No one else but vicar would think ow't!"

The font was for the future carefully avoided.

"There is bread, sweet as honey, in a good book, and the family must be poor indeed which cannot for such multipliable loaves pay their baker's bill."
—John Ruskin.

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Age without cheerfulness is a Lapland winter without sun; and this spirit of cheerfulness should be encouraged in our youth if we would wish to have the benefit of it in our old age.—Colton.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, May 28, 1903

A Prayer.

"Holy Spirit, dwell with me;
I myself would holy be;
Separate from sin, I would
Choose and cherish all things good;
And whatever I can be
Give to Him who gave me Thee."

It is with much pleasure that we announce that arrangements have been made to have the Rev. Dr. G. Campbell Morgan in San Francisco and Berkeley for eight days next March. He has promised to return to the Coast for a few weeks then, spending the time in Los Angeles, San Francisco, Berkeley and Seattle. During his stay in this vicinity he will be wanted in Berkeley each evening, and it is probable that the meetings in San Francisco will be held at the noon hour so as to give business men the best opportunity to attend. If San Francisco business men and professional men show an interest proportionate to that shown by such men in Seattle there will be a large attendance, one that will require extensive accommodations. Some of the busiest men in Seattle were in attendance, and glad to be there. It is worthy of note that one who is a member of another denomination said to Dr. Temple that he could call on him for any deficit in the fund for meeting the expenses. It should be noted also that many who are members of other denominations handed out their dollars and five dollars to help pay the expenses of the Congress when it was known that money was needed. It was something well worth paying for. The large hearing given Dr. Morgan is significant. His discourses were wholly expository, and he had no excuse for sin of any kind. Evidently men are led by the Spirit to hear him, for he speaks of the things of the Spirit, of those things which make for righteousness.

That was a practical and very suggestive sermon which was given in the First Congregational church of Oakland last Sunday morning. The theme was "The Leadership of the Child." The sermon emphasized the importance of the Christian nurture of the children, holding that they are born into membership in the church kingdom and that the great effort in the home and in the church should be to keep them there. To this end it was said that it might be wise to shorten church services so as to make them more suitable for the children. Let the sermon be not more than twenty minutes in length, it was said; and let the musical part and all other parts be so shortened as to bring the whole within the limits of an hour. Reference was made in this connection to the words of Christ to Peter at the sea of Tiberias, "Feed my lambs." It was regarded as significant that Christ said first to Peter, "Feed my lambs." It was afterward that he said, "Tend my sheep;" and "feed my sheep." It is evident that there is everywhere today a disposition to value more highly than ever in the past the work which is done for and with the children. Dr. Cuyler said many years ago, when writing concerning simplicity in preaching, that the sermon should be suited to the comprehension of the father in the pew and his fourteen-year-old boy at his side and the servant up in the gallery. But the age limit is not so high as that today. There is a better appreciation of the wisdom in the remark of the zealous Roman Catholic who said that if he could have the children until they were nine years old he did not care who had them thereafter. Today the wise pastor seeks to bring the children at a tender age under the influence of every means of grace. To any who are wondering how they can so shape their pulpit services as to make them attractive and helpful to young and old alike, we hand down the remark made to us some years ago by a friend: "I learned best how to preach to adults by preaching to children."

Lord Kelvin, in moving a vote of thanks to a certain scientific lecturer at a meeting in London the other day, made an important statement of his own views. The speaker had said that science neither affirmed nor denied creative power. To this Lord Kelvin objected. Science positively affirmed creative power. Science made every man feel a miracle in himself. It was not in dead matter that they lived and moved and had their being, but in the creating and directive power which science compelled them to accept as an article of belief. He held that God is known only in His works, but we are forced by science to believe with absolute confidence in a power other than physical, dynamical or electrical forces. There is nothing, he said, between absolute scientific belief in creative power and the acceptance of a theory of a fortuitous concourse of atoms. Then he declared that, to his mind, there was nothing so absurd as to believe that a number of atoms by falling together of their own accord could make a crystal, a sprig of moss, a microbe, a living animal. No conceivable period of time could give them, unaided, a beautiful world like ours.

Opportunity has no sign over the door and many pass it by without knowing it.

PACIFIC COAST CONGRESS AFTERMATH.

The meeting of the ministers of San Francisco and vicinity on Monday was devoted largely to reports concerning the Congress by those who were in attendance from this part of California. Thus was there imparted to many who were not there some of the inspiration of that meeting.

Prof. C. S. Nash spoke of the broad sympathy manifested, the oneness of heart and purpose, the willingness to banish differences and to work together heartily. He said that there was indicated in the Congress how much can be done by our Coast Congregationalism when united for the work that is before us.

The Rev. H. H. Wikoff spoke of the remarkably fine expository preaching of G. Campbell Morgan; expressed his pleasure in Dr. Bradford and commented on the lack of representation from San Francisco.

The Rev. H. M. Tenney noted Dr. Morgan's breadth and catholicity; his readiness to recognize the worth of modern scholarship. He emphasized especially the fact that Dr. Morgan never neglected an opportunity to set forth the nobility of the home missionary, wherever his field. It was evident to him also from what he heard and saw that we have in our Coast Congregationalism an intellectual ministry.

The Rev. E. J. Singer called attention to the eagerness on the part of the people to hear Dr. Morgan's expositions, and regarded this as a good sign of the times.

Rev. W. H. Scudder made mention of the close unity of our churches in Seattle; throughout it was evident that they are closely bound together for the extension of the kingdom. He was pleased in that in the Congress there was nothing polemic, that everything was constructive. Attention was called to the large attendance from the churches of Washington and to the evident uplift which had come to many to whom such a privilege was rare.

The Rev. H. B. Mowbray said it was for him a mount of privilege.

The Rev. C. W. Hoag stated that he had come to our fellowship recently and that it was a great meeting for him, that he had learned a great deal, that it would broaden and deepen him as a worker for Christ. The splendid spirit and the strength of Congregationalism impressed him especially.

Superintendent Harrison noted the fact that everybody seemed to enjoy it; that it was a meeting of brethren in the true sense of the word. The spirit of the Seattle people was mentioned as helpful in every particular. All in all it was one of the best meetings he had ever attended. Everything was of high order.

Chaplain Rowell said: "The very best meeting of the kind I ever attended in my long life." He mentioned the eagerness to hear on the last Sunday and the great effort to get into the armory, which seats several thousand persons. He expressed pleasure in the fact that Dr. Morgan, notwithstanding his broad tolerance, never turned aside from orthodoxy.

The Rev. E. D. Hale said he had never expended money in a better way. The acquaintance with the different workers up and down the Coast would be of inestimable value. There were strong men there, and he rejoiced to know them, laymen as well as ministers. He was glad that there were no appeals for any cause; but the indirect good would be great for every interest.

The Rev. Walter Frear said it was good to be there; that it was an uplifting, inspiring occasion throughout. He quoted a Southern California man who had said to him: "I am going back with a new conception of what it is to preach the gospel." He stated that he was pleased with both Morgan and Bradford; that Dr. Morgan made the Bible a living book.

The Rev. C. R. Brown said it was to him a revelation of ability and power among our men and that he had a fresh sense of courage in the work. He noted the fact that there was a remarkable spirit of oneness, that there was no display either of conservatism or liberalism. Reference was made to the wisdom of the Rev. Geo. H. De Kay's choice of a hymn the morning Dr. Morgan was to speak on Jonah. The hymn was, "There's a wideness in God's mercy." And when Dr. Morgan arose to speak he said very aptly: "If we have learned the lesson of that hymn we have learned the lesson of Jonah."

The Rev. G. E. Atkinson said that it was a great inspiration to him to attend, that his religious life would be deepened and his efforts made more effective.

The Rev. Dr. S. H. Willey was asked to speak as one who was not in attendance. He told of the pleasure he had had in reading the report in The Pacific and rejoiced that we had a paper through which some of the inspiration of such an occasion could be brought to the persons not permitted to attend, He was thankful that in the providence of God we had had this paper for fifty-three years and that we had it now. He stated that he had read the account of the Congress twice and that he had caught thus not a little of its helpfulness.

We note here the reading at the Congress just before the communion service of a brief letter from Dr. Willey. It was a fitting prelude to that impressive service. In it he expressed regret that he found himself unable to attend; spoke of the importance of such meetings and the duty of everyone who can to attend them. Mention was made of the first gathering of this kind on the Pacific Coast, in Portland in 1888, and of the Rev. Dr. Geo. H. Atkinson who suggested it, and "Whose large-hearted purpose was to draw together the Congregational churches of these Pacific States; and, in a way, organize their voluntary service and influence for the common work."

"He saw something of the coming opportunity," said Dr. Willey, "and the growing responsibility of our family of churches dwelling on these shores, somewhat apart from the greater body of our churches, and he believed that a growing acquaintance among us here would enable us to meet that opportunity and discharge our duty more effectively."

Referring to the program for the Seattle Congress, Dr. Willey continued: "Nothing seems to be lacking to make the meeting rich and lasting in its influence. One thing is noticeable about it,—that it gives so prominent a place to the study of the Bible. With that study you may expect the abiding presence of the Divine Spirit opening to you the Scriptures. In all our gatherings together, in the name of Christ, we do well to make real to ourselves the fulfillment of His promise, 'Lo I am with you.' And when we do, our conference with one another leaves precious memories. New personal acquaintances formed,—the looking into each other's eyes and the grasp of the friendly hand, when it becomes a memory, will be an unfailing source of strength and satisfaction in the years that follow."

Never have the Congregational ministers of San Francisco and vicinity had a better meeting than the one held last Monday, as they gathered some of the inspiration of that long-to-be-remembered Congress in Seattle. They will await with pleasant anticipation the one to be held in Los Angeles

Last Sunday morning Rev. R. C. Brooks of Pilgrim church, Oakland, spoke concerning the Congress, greatly to the satisfaction of all the congregation. It was a meeting well worth the Sunday morning hour. The Rev. C. R. Brown devoted the previous Sunday morning to it. We have no doubt that it will be the topic in the prayer-meeting or in the pulpit of every pastor who was in attendance.

While the attendance from California at the Congress was good, it was not as large as it should have been. We believe we have in our report and in our "aftermath" given the names of all who were there from this State, except those of Revs. N. L. Rowell and H. P. Case of Los Angeles, E. R. Fuller of Bakersfield, and Mrs. R. C. Brooks and Mrs. J. M. Haven of Oakland. Mrs. Brooks added much to the enjoyment of the after-dinner hours by her singing.

THOUGHTS FROM CAMPBELL MORGAN.

The last word of God is not doom, but redemption.

* * *

Correct your circumference, but above all correct your center.

* * *

Always the best strength of a nation is found in the saints of Christ.

* * *

The government of God and the grace of God are not antagonistic.

* * *

No man reigns in life who is not under subjection to the government of God.

* * *

What the world needs most today is justice, which is the open expression of love.

* * *

Scaffolding is no benefit to Christ if the building is making no progress behind it.

* * *

Many persons are ready to spread a banquet, but slow to give a cup of cold water.

* * *

I am tired of the man who travels about with Jonah as the capital of his unbelief.

* * *

Dear Peter! Oh, how some of us love him! The splendid, blundering, magnificent man!

* * *

You cannot find from Genesis to Revelation a single account of God's anger where the ground for it is not love.

* * *

God never comes to destroy anything that is essentially true, but to lift it higher into fulfillment and light.

* * *

Moody was a success because he was content to be what God wanted him to be, and to answer God's call with modesty.

* * *

I don't understand incarnation. I know much less about atonement than I knew ten years ago. But I know that Christ came to save and that he does save.

* * *

Find me a people who are weary of a strong and robust Christianity and who seek aesthetic worship, and I find a people who cannot bear to be told of the judgment of God.

* * *

Wherever Christianity has been a real force, working to success, it has been spiritual. The wheels of the chariot are clogged by all attempts to make arrangements to help God.

* * *

God is saying to us: "I have loved you." That is why he never gives you any rest about that particular habit, which appears so innocent, and yet which is the very crux between you and himself.

* * *

Activity in the King's business will not make up for neglect of the King. All zeal for Christ that is not the outcome of love for him is worthless. His love is so perfect that nothing can take the place of love as a return.

* * *

Whatever else may be true concerning the church, if there be no additions by new birth, the church is dead, though it have a name to live. Life is always propagative, and that is nowhere so actually and forcefully true as in the realm of Christianity.

* * *

A man must have a keen, clear vision of sin, as an enormity of the ages never to be excused, if he is to be tender and compassionate toward the man who is a sinner. That is a false conception of love which imagines God is not a God of judgment.

* * *

"I have loved you, saith the Lord." This is the burden of the word of the Lord to Israel by Malachi. He came to warn them that a day was coming, burning as a oven, wherein all stubble should be destroyed, because God loved them. Every message of coming judgment or blessing is a message of love,—whether spoken in words that sound hard, and harsh, and severe, revealing to them their true condition, or in words of tenderness, and comfort and wooing pathos.

* * *

Every coin used selfishly is robbery in the Christian dispensation. I do not believe in insisting upon the tithe. God's claim is on your all; your last red cent is his. God demanded the tithe only as a minimum. But God is not asking you for a tithe. Some persons give a tithe of their income. That may be the correct thing; but while there are instances in which it is right, there is another side to the picture. Some persons cannot afford to give a tithe, and there are others who are robbing God by giving only that amount.

* * *

Some people speak as though God had not only altered his methods, but his mind. I agree that he has changed his methods, but his mind, never! God did not begin to love man when Jesus came. Jesus came to roll back the curtain and show man the heart that was eternal, the love that was always there. Christianity is not God's alteration of attitude toward man. It is not that in the old dispensation he was a policeman, and in this a father. He has always been a father; he never changes.

* * *

No polluted man can offer pure bread upon God's altar; in taking or rejecting gifts he measures them by the character of the man who brings them. Let us take an illustration. It has often been asked why Abel's gift was accepted and Cain's refused. Sometimes we have been told because Abel brought a lamb and Cain fruit. The reason was that Abel was righteous and Cain unrighteous. Both of these men brought of the first-fruits of their own labor, and peculiar calling in life. I know there is another side to the subject, and one full of interest, and that the very righteous-

ness of Abel had spoken to him of his need of sacrifice, and therefore he was prompted to offer a lamb; but Cain's gift was refused because Cain was refused, and Abel's gift was accepted because Abel was accepted.

The Bystander.

One hundred years ago Ralph Waldo Emerson was born. While he lived he was idolized, after his death he was idolized. Everybody should read what Emerson wrote. His life was an illustration of simplicity and his character is his real contribution to the religious life and thought of the nineteenth century. He was the son of a minister and of good Puritan ancestry; graduated at the Boston Latin School and Harvard College, began life as a preacher and visited Carlyle and other notables abroad. Tradition says that when he and Carlyle met they sat up all night and talked about God. As no reporter listened at the keyhole, a great conversation was lost to the world.

What did Emerson contribute to religion?

First, he gave to religion a fragmentary ministry. He started life as a minister in Boston, but because he did not believe in the Lord's Supper left his parish. If every man with a whim left his pulpit, the pulpit would soon be vacant. A man should not say too readily "I won't play" when things don't suit him. Emerson went off and assumed an attitude of possible criticism toward the church. He left his pulpit for the platform.

Second. He contributed some poems, beautiful rather than forceful, pretty, rather than powerful. He described the snow, the bumble-bee, old age, and the revolutionary soldier at Concord, and his lines ring like silver bells across the years. Their music is sweet, but Emerson is not to be ranked with Lowell or Longfellow or even Whittier as a poet.

Third. He gave a certain mysticism which has drawn many followers. The man who has the most followers today is he who writes what nobody understands. That is always, to some people, a sign of genius. The Bystander has sometimes thought that is why Dante is lauded rather than studied. Dante has a great name, and his works contain great chunks of intellect, but he is a monstrosity. Nobody really knows what Dante was trying to say, and that is the chief reason why he has been called great.

Emerson has attracted many minds by his onentalism, his transcendant, mystical, and alluring ideas. The apples on the tree hang high. That is why there has been a struggle to reach them. His best critics are not sure that he was not a pantheist.

Fourth. He has given to religion some brilliant essays. These are of great literary value. Cut a sentence and they will bleed, says some one. They are concise expressions fashioned by a trained mind. Emerson's admirers will forgive the Bystander if he remarks that he was original in style, rather than in thought. His essays contain no new revelations, no new discovery. They are not creative.

Emerson knew less about Christianity than ethics. He is expounded in the science of Tyndall, the ethical instruction of Drummond, and the sentimental mysticism of Maeterlinch.

When Dr. Hedge introduced him in 1879 as the man who more than any other had influenced the religious life of the nineteenth century, he was extravagant in his estimate. Later Mr. Moody and Phillips Brooks surpassed him as a religious influence.

Sensational Speeches.

That was a striking speech Mr. Campbell made the other day in the City Temple anent the Educational Bill in England. The zealous preacher declared that he would not pay his educational tax, and challenged Mr. Chamberlain to put him in prison. As others had said the same thing, and as there isn't the slightest danger of imprisonment, the speech resulted only in vociferous applause from a sympathetic audience, who forgot for the time the injunction, "honor the King." Mr. Campbell was acting the martyr, firing a firecracker rather than a gun, but it sounded well and was cabled across the sea.

Dr. Hillis has also made a sensation by expressing a desire to make Brooker Washington's bed, since a maid in a Western hotel refused to do so, for which she was discharged. As there isn't the slightest probability that the patriotic pastor of Plymouth may be called upon to make the bed of Booker Washington, the remark was also like a blank cartridge.

After all it is hardly worth while to indulge in long range and improbable martyrdom.

Reports From the Congress.

The ministers were enthused Monday morning by the reports brought from the Pacific Coast Congress at Seattle. The unanimous opinion was that the Congress was a great success, the chief attraction being Campbell Morgan, who was the kite and the tail of the meetings. The unfortunate San Francisco pastors who did not have the privilege of attending the meetings were made to feel the breezes of Seattle in the reports given by the brethren.

The Bystander begs to assure the good friends in Seattle that there was no malice aforethought in the fact that San Francisco was not represented. We have heard of the growing village of the north and hope some day to enjoy its hospitality. Men who have attended many great religious gatherings, pronounced the Seattle meeting the greatest of all. Many good things were said of the people of Seattle, and of the prayers and addresses made. San Francisco Congregationalists rejoice in the power and fervor of this second successful Congress, which while it made no laws and passed no resolutions, contributed much to the federation of our work, and the strengthening of the denomination in the greater West.

The article by the Rev. G. Campbell Morgan on "Witnesses" is from his book on "The Spirit of God," published by the F. H. Revell Company of Chicago. It is a book which we can heartily commend.

Next Monday, at the meeting of the ministers of San Francisco and vicinity, Superintendent Harrison will read the paper which was read by him at the Congress in Seattle; subject, "Possible Wise Readjustment in Home Missionary Administration—in State and Nation." This is a valuable paper. It is hoped that there will be a large attendance and a thorough discussion.

It is very hard sometimes to say frankly that we do not know. Especially is this the case when we ought to know and are supposed to know. Then to save our reputation, we dishonestly look knowing and maintain an air of superior reticence that may be discreet but certainly is intended to deceive. Our punishment is, in part, that we finally deceive ourselves into believing that we do know, and thus make it improbable that we ever shall know.

WITNESSES.

G. Campbell Morgan.

Much of the lack of power in service today is due to the fact that the true conception of what service should be has been lost. The only reason that those who are born again of the Spirit are left in the world is that they may be his witnesses. Paul distinctly teaches in his letter to the Ephesians that the supreme vocation of the church lies not in the present age nor in the present circumstances. Her final work will be the manifestation of the wisdom and the grace of God to principalities and powers in the heavenly places. The reason why the church is not at once removed to this higher service is, that in the midst of the darkness and death around, she may witness to her absent but living Lord. Light is thrown upon this work by a consideration of the word witness. The word actually used is martyr. This word is used today almost exclusively of those who suffer persecution for the truth. That use of the word, while dignifying it, is in danger of obscuring its first intention. A martyr is one, convinced of the truth, manifesting that truth in life. The fires of persecution never made martyrs—they revealed them. A man who was not already a martyr never laid down his life for truth. The noble army of martyrs died, not to become martyrs, but because they were martyrs. This is the distinctive service of all believers in this age. They are to reveal in transformed and transfigured lives the glory and beauty of the teaching and character of Jesus Christ. This ideal of service flings men back at once into the place of conscious dependence upon the Holy Spirit, for none can witness of Christ save in actual co-operation with him. Two simple sentences will be helpful in order to understand the law of that co-operation:

The Holy Spirit witnesses of Jesus only.

Only the Holy Spirit witnesses of Jesus.

It is very important to remember the first of these. The spirit has nothing to say of himself. His whole mission and message has to do of Christ. Many people today are waiting for a manifestation of the Spirit himself. They are doomed to disappointment. When he obtains full possession of any individual, it is not his own person and personality he makes real, but that of Jesus. The second point is that of equal importance. Everything that is known of the Savior is known as the result of the illumination of the Holy Spirit. He is the revealer of the revealer. There can be no communication with Jesus until the Spirit reveals him to the heart. There is no vision of the loveliness of his face save as the Spirit anoints the eyes. Herein lies the blessedness of this Pentecostal age. The power for witnessing is the birthright of every believer. The Spirit reveals Christ to the consciousness. This new sense of the Master captivates the will and transforms the entire being into likeness to himself. This development of character is also increased capacity for the reception of revelation. To that increased capacity the Spirit is able to make still more glorious revelation, which yet further increases capacity, and prepares the way for still more glorious revelation. Thus, in proportionately increasing ratio, life under the control of the Spirit is manifesting the glory of the Master, and thus witnessing for him. For such witnessing the world waits today. Humanity amid its sobbing, and its sighing, needs a manifestation of the sons and daughters of the King; and in proportion as the temples of the Spirit, that great need of the race is being met.

A KISS TO REMEMBER.

During the President's visit to Oregon no speech or deed was more eloquently expressive of his kind nature than was an incident long to be remembered by at least one little girl in Salem, the invalid daughter of the Rev. Dr. and Mrs. W. C. Kantner. As the carriage approached Marion Square it came near the reclining chair in which the child lay, protected by her parents. "Stop, stop," called the President, somewhat to the alarm of the secret service men; and as the order was instantly obeyed, he stepped to the side of the little invalid, kissed her tenderly, and then shook hands with her mother. That, certainly, was a kiss and a greeting to remember.

Editorial Note.—This beautiful and touching incident is furnished us by a Portland friend. The little one who got that kiss is one of the sweetest and most patient of sufferers. For more than a year she lay strapped to a board in order that she might, if possible, be cured of spinal trouble. And never a household had more uplifting lessons nor richer blessings than came in and through her. Surely the angels of the children, who always behold the face of the Father, must have guided President Roosevelt to her side and to bestow the gift which he did bestow. It was right worthily bestowed.

A MEMORIAL AT PAO-TING-FU.

New York, May 20th.—The American Bible society has received from its agent in Shanghai, China, Rev. Dr. Hykes, a communication from the native church in Pao-Ting-Fu, addressed to the Congregational churches in America, relative to the building of a memorial church to the American missionaries who suffered martyrdom there in 1900. This communication states that forty members of the church in Pao-Ting-Fu are to be commemorated, that self-support of the local church there has been secured through American influences. It says in part:

"We started in our Pao-Ting-Fu Congregational church a society, the members of which pledged themselves every day to lay aside from the money which the Lord gave them that day for their food at least a cash or two which should go into the fund for this purpose.

"This was something like an ancient custom in our country in which to purchase merit for the next world would take from the pan of grain before it is cooked for a meal a handful and drop it into some vessel, there to accumulate in this way until they can use it for some benevolent purpose. This is called in our common phrase, 'The grain stolen from the pan,' by which everyone knows what is meant.

"After the destruction caused by the Boxers we had no chapel to meet in and our services were held all the first winter in an open courtyard. Afterward we repaired an old stable enough to make it usable as a chapel. In this we meet to this day, but it is far too small for our needs and many have to sit outside the door, so that it is not easy to proclaim the truth so that it reaches even ears, to say nothing of hearts.

"The native church has raised $965, and this communication invites American Congregationalists to 'empty their cash bags' and unite in this testimonial to the memory of the dead and grace of the living."

Let us make the best of what is, and a better will follow.

IMPRESSIONS FROM HAWAII.

Rev. C. H. Daniels, D.D.

The approach which we made upon the steamer to the Hawaiian Islands confirmed the validity of its name, "the Garden of the Pacific." Once upon its shores the proverbial hospitality and good will of the people was amply established. It may be interesting to readers of The Pacific to know that the work of the American Board in the islands has been taken over by the Hawaiian Evangelical Association, beginning with January 1st, 1903. With this Association the American Board has for many years been in delightful fellowship and co-operation. By this move just consummated, the co-operation does not cease. During our stay in the Islands, a careful study was made in regard to the property now owned by the American Board, in value many thousands of dollars, with a view to transferring the same to a Board of Trustees to be named by the American Board, who shall administer the property so that the income and proceeds may accrue to the Hawaiian Association, which is named as the beneficiary. Only such property will be transferred as was originally given or bought for local Hawaiian uses. One piece of property, for example, is deeded to the American Board for other purposes so clearly defined that it could not rightfully be transferred.

The Hawaiian Evangelical Association is composed of all the churches of the Islands, and its Board of Directors consists of thirty-three men. A part of these are native Hawaiians, and the others among the ablest men and Christian workers on the Islands.

There are many difficult questions now before the Association to be solved. These questions are only in part of a financial order. The depressed condition of business in the Islands of course raises a financial problem, but the brave-spirited leaders in the work will find a way to overcome this embarrassment. The other problems will require wisdom, tact and patience. The incoming crowds of Chinese, Japanese, Coreans and Portuguese have added largely to the missionary obligations resting upon the Christian people. With such leaders as Damon and Thwing in the Chinese work; Gulick and Scudder in the Japanese work; pastors Suarez and Silva and our business friend Bowen in the Portuguese work, and Emerson, Leadingham and Parker in the Hawaiian work, the successes of the past and present must be carried into the future.

The most difficult problems for solution relate to the natives of the Islands. Their churches are at a low spiritual ebb. This is recognized by no one more than by the Hawaiian leaders. Is there cause for this condition? Few people have passed through greater or more trying changes during the past fifteen or more years. Foreign peoples from the East and the West have in large numbers invaded the Islands and secured a strong hold upon the business and property interests because of their superior ability, industry and thrift. The English language is now compulsory in all the schools of Hawaii. The children speak it fluently, and when the next generation shall come to the front the native language will be largely of the past. Why should we blame the people if they have some suspicions and jealousies in view of these changed conditions? It is evidently a time for the most careful and faithful work, the wisest leadership and the most long-continued patience.

This suggests another problem, in regard to ministerial training; that there is need of a strong Hawaiian ministry admits of no doubt. The churches are calling for such. At the present time there is no theological training, or practically none. The Evangelical Association must grapple with the situation at once, not only as relates to the Hawaiian churches, but also the churches of other races. The public schools of the Islands stand well abreast with those of any of our States or Territories. There are some most excellent institutions of learning, such as the Oahu College and the Kamehameha Schools. It is apparent that the present pastors and leaders of the churches must get the question of ministerial supply to the front in their own churches, and through a deeper spiritual life in the churches awaken a new call to the ministry. Large plans for theological training must be made, large enough to attract the young Hawaiians, or so far as that is concerned, the young Japanese, Chinese and Portuguese. But the changes in the language already mentioned, render the problem more difficult. The Hawaiian preacher must know the English if he is to be equal to the present day work. There is not sufficient literature in the native tongue to meet the demands of the day; and the children and the young people will soon require the English. In the midst of all these changes and hard revolutionary inquiries, we must be patient, and not permit the present lurking distrust to have too deep a place. It will soon pass away, and we may soon expect a deep work of grace among these churches. Such well known and eloquent preachers as Desha, Timoteo, Ezera and others understand the situation as do the leaders in the Evangelical Association.

It was an event long to be remembered by the writer, the privilege of speaking in the Coan Church at Hilo, and to meet a number of people all above seventy years of age, who were brought into the Christian life by Dr. Coan's influence; of stopping at Kilua, Kohela and Lehaina, noted for the beginning of missionary work in the Islands, and hallowed by such names of Lyman, Coan, Thurston, Bond, Hitchcock and others. One of the most gratifying gatherings was the Association of Ministers and Churches at Waialua, about fifty-five miles from Honolulu. The Association lasted for three days, and the discussions and reports from the churches reminded one of the home-land gatherings. Two young men came forward for licensure, and were commended to the churches as suitable candidates for the ministry.

We are profoundly impressed with the evidences of past Christian effort and future hope in the Islands. When the problems shall have been wrought out, when the many mistakes of political and religious life, and new and deeper experience shall have been gained we may well expect prosperity in the Islands in the way of business and religion, and the greatest of these is religion.

"Federation" is a magic word today. Men of all classes are conjuring with it. It has mighty potencies for good—and for evil. Its merits have not yet been fully tested by Christian men. Its day of revelation and of power is apparently close at hand.

The Rev. Theodore Roosevelt, LL.D. How does it look? None will deny that our President is a preacher. His speeches are sermons. He is as intent on converting the American people to his ideas of civic righteousness as any itinerant evangelist ever was on bringing sinners to repentance.

A FULL, WELL-ROUNDED LIFE.

My friendship with Rev. Lucian H. Frary, D.D., goes back two years before he entered Dartmouth College. In the little village of Haverhill, New Hampshire, five young men entered the ministry about the same time through the encouragement of their pastor, Rev. J. D. Emerson, whose son is Rev. S. G. Emerson of Pasadena.

I believe that Dr. Frary is the first of that band to lay down his earthly ministry. As we are hastening home from Seattle comes the sad announcement of his death. These magnificent pine forests and Mt. Shasta itself lose their interest; and many thoughts crowd upon me as I think of these forty years of somewhat intimate friendship. It was he that drew me to California; and no little of my life since has been associated with his.

When I look upon it as a whole, it seems to me that the life now closed was one of gradual growth and final self-realization. I recall at the first some hesitation and perhaps diffidence because of the difficulties of the way. For there were but few friends to encourage and assist, and had he not been possessed with high aims and a strong courage would have turned back at the very start. It was a progress through faith and determination. But every step served to open the way more clearly; and every duty, faithfully performed, only prepared for fuller mastery and greater efficiency. His many successes only added to his spiritual capital.

After his seminary days were over, Mr. Frary took charge of the church in Middleboro, Mass. He was successful from the very first, and won all hearts. Nor was he a mere wooer for himself. From the first his modesty and unselfishness were among his strong characteristics.

He was now ready for enlarged work and accepted a call to Weymouth, where he entered upon his second marked advance in mastery and consecrated service. A somewhat difficult parish had now a leader whom everybody loved and honored.

The failing health of a beautiful daughter compelled the parents to break the many ties that bound them to New England. There was no hesitation nor delay; and we next find Mr. and Mrs. Frary settled in a new cottage in Sierra Madre. That spot was always sacred in his eyes. Not only did he lay the strong foundations of the church and unite well nigh the whole community, but here he tenderly watched the failing life of his darling child "Margie," and bowed submissively, though with almost a broken heart, to the Father's will.

Strongly tempted to return East now that the necessity did not longer hold them in that sunny land, Mr. Frary accepted the pressing call to the new church in Pomona; and now began the great work of his life, for which all the capital acquired had been as it were the preparation.

The history of this church has been phenomenal. It had already a good start and as fine a body of membership as was to be found in Southern California; but there was need of a wise and resolute leadership, which was found in the new, enthusiastic pastor. It is the preacher's duty not only to gather and hold his congregation, but to prepare them to listen and respond to the Word. How easy and delightful it was to preach to that people; and because they had been well trained. They were led up to a large benevolence as well. Dr. Frary was often asked the secret. It was a secret that could only be communicated by an impartation of his own personality. But while giving his main energies to his own church and making everything subordinate to the building up of Pomona, he was intimately identified with the origin and the growth of the college and the interests of the Home Missionary society. All this and more, others can better set forth. It is for me only to emphasize as the lesson of this noble life that self-realization is not selfishness. He did not hide himself in his own study, though faithful there; but he found himself, he grew daily by giving himself to others in their sorrows and successes; and ever watching for souls as one who must give account. And he did it for his Master. No one attains unto true self-realization who leaves Christ out of the account. And he who dies in life that he may live the nobler life; when he departs, it seems to those of us who knew him best that death cannot hold him. In some way we cannot feel but that his career has just begun. He is living two lives—one of blessed influence here and another conscious life with his Master.—A.

W. H. M. U. OF SOUTHERN CALIFORNIA.

A Paper Read by Mrs. S. G. Lamb at the Annual Meeting, April 2.

Duties of District Vice-Presidents.

The vice-presidents should be the agent through whom the executive committee may reach the Auxiliary. Her usefulness will depend largely upon her keeping in touch with the committee, and her knowledge of the lines of work which they design to forward. Too much stress cannot be put upon the fact that the vice-president must know the mind of the executive committee. To this end, attendance upon its meetings while not perhaps absolutely essential, is desirable, in lieu of this, close touch with the secretary by correspondence follows as a matter of course. Our constitution requires the vice-president to make a semi-annual report to the secretary.

The vice-president's relation to the treasury is vital. According to our present plan, it is she who apportions the sums to be raised by Auxiliaries. To a large extent she must assume the responsibility of seeing that these pledges are fulfilled. This can be done by keeping herself posted as to the receipts of the treasurer, and by wise council and encouragement to the several Auxiliaries.

The vice-president should write frequently to the Auxiliaries, if she may not visit them, keeping the various objects before them of the literature, superintendents of the Board, and her willingness to help with information and literature.

Young People's societies are apt to become interested in local objects and to give all their funds to these. The vice-president can try to put them in correspondence with the superintendent of their department and remind them to report to her. She may assist the superintendent of children's work by asking the presidents of the Auxiliaries to see that her letters are read in the Sabbath-schools connected with their own churches.

An important part of the work of the vice-president is the formation of new Auxiliaries.

Too much cannot be said of the importance of the District meeting in our scheme of work. In no better way can we rally our forces. A genuine rally is what we wish to secure, at which every woman of our several societies may consider herself a delegate. The

vice-president's relation to the District meeting is close. She is essential to its existence in that she must plan and pray for its maintenance.

As to the reasons for this office they are plain when we consider the opportunities for service already enumerated. Without such an office the duties of president and secretary would be more arduous than could well be borne by unsalaried officers. The vice-president lightens the load and shares the responsibilities. A certain vice-president described the office as one of whom all the work is expected and to whom none of the credit is given. That may well be the ambition of a District vice-president to do all she can and be willing to be a silent partner.

The relation between the vice-president and members of Auxiliaries becomes one of mutual trust and fellowship. As time passes and acquaintanceships are formed, a sense of nearness to the workers brings a great joy into the service till the vice-president finds herself in the enviable position of loving relationship to the Auxiliaries under her care.

Occasionally an Auxiliary secretary will fail to respond to some communication of the District officer, but not often when the approach has been properly made and perhaps followed up by a kindly reminder. Of course it goes without saying that Auxiliaries shall choose for secretaries women capable of such devotion to the cause they represent, that they will consider it a privilege to keep in touch with the work they are elected to foster.

CHRIST IN GETHSEMANE.

By the Rev. J. Rowell.

What was the chief cause of Christ's agony in the garden? is a question that has received many unsatisfactory answers. To me it seems clear that it was the deadly temptation of Satan.

Twice in the life of Jesus he was subjected to such assaults of the great tempter as no other man ever suffered. Once at the beginning of his ministry, when Satan had him all to himself for forty days, and while in a weak and distressed condition, did his best to seduce him into sin, and so defeat his purpose in coming to earth; and now, again, at the close of his work, knowing that it was his last opportunity to prevent the redemption of men, he hurls himself upon his victim, resolved to force him to abandon his mission, or to kill him then and there.

Of course, Christ suffered temptation all through his earthly life, for he "was tempted in all points like ourselves," but on these two occasions Satan made a determined fight to overcome God's messenger and defeat his purpose to provide salvation for lost man. These two were the most deadly struggles he ever made in his rebellion against God.

But what was the special temptation of Gethsemane? In that first assault, in the wildnerness, he appealed to such passions as commonly sway men—pride, lust and ambition—and of course he failed, finding that he had no hold on Christ ("hath nothing in me"). But in this last desperate effort he appealed to fear—fear of suffering and death. He so presented to the suffering and forsaken one the awful picture of anguish and ignominy just before him that he shrank back in terror at the prospect.

But some will ask, "Did not Christ come into the world intending to die for men, and did he not have this end in view, all through his earthly ministry, and especially towards the close of it?" Certainly he did, but this did not save him from apprehension and fear; he often referred to the fearful experience in store for him, and in nearly every instance, in tones that showed his human dread. Hear him! When the Greek proselytes asked an interview, he saw a vision of the Gentile world coming to him, and cried, "The hour is come that the Son of Man shall be glorified." Then the thought comes, "But I must die first to win this," and a shiver came over him; he shrank from the view. But quickly he recovers and reasons: "Death always is a needful precedent to life; by dying I shall gather the harvest." But the thought of the death distressed him. And in his frequent allusions to the coming catastrophe, we easily detect a constant plaintive tone. He says, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." Over and over again he says, "The Son of Man must be lifted up." He dreaded the cross. It meant a great deal more to him than mere dying. He knew, as only God could know, its fearful meaning. And on the present occasion hear his heart groan, "My soul is exceedingly sorrowful, even unto death." An awful darkness oppressed him.

And now comes on the last deadly struggle with Satan. He needs help and posts the three most trusted disciples, where they could help him by their presence and prayers, and charges them to stand by him, while he goes alone to encounter the tempter. It is pitchy dark, and this adds horror to the trial. (Though at the full of the moon, they needed "lanterns and torches" to find him, and Jesus said, "This is your hour and the power of darkness.") The nature of the temptation is shewn by the outcry of Jesus, "Take away this cup from me." It was to abandon his work. But his faith conquers, and he cries, "Thy will be done." For the time, Satan is defeated, and his victim resolutely faces the cross.

Relieved for a few minutes from the assault of Satan, he visits his three helpers, and is grieved at finding them asleep, instead of praying for him, and returns to the scene of the contest with a deeper feeling of loneliness and helplessness than before. Yet he conquers the great adversary, as at first. But in the third struggle Satan becomes desperate, and finding that he cannot persuade or force Christ to abandon his appointed work, he resolves to murder him. He presses on him with such force that blood gushes out all over his body, and he would have died then and there had not an angel been sent to give him miraculous strength.

I believe that Christ's suffering in Gethsemane exceeded his anguish on Calvary (perhaps excepting the moment when he became conscious of the forsaking of the Father), and that it was caused, in large part, by the direct assaults of Satan, resolved to force him to give up his purpose to "give his life a ransom for many."

I would add here that our translators seem to have put a needless contradiction into the address of Christ to the disciples on his third return to them. Reading it thus makes it clear, "Do ye sleep on now and take your rest—now, when the betrayer is close at hand? Rouse ye; let us be going."

Telling the truth is a virtue that is apt to come easy to us when so doing wounds only others and not ourselves. Telling the truth often means no more than taking a liberty. Truthfulness is often the sheep's clothing under which is impudence, or spite trying to injure.

The Sunday-School.

BY REV. W. H. SQUDDER.

Lesson 10. June 7, 1903.

Paul's Voyage and Shipwreck. Acts xxvii: 33-44.

Only a shortsighted teacher would take the verses actually assigned for this lesson to bring to the scholars. The entire chapter needs to be at least outlined, and the important events leading to this journey of the apostle carefully noted as bearing upon the great scheme which lay in the mind of God for the advancement of His cause in this world, which was ignorant of Him, and therefore lay in darkness. Here is more than sufficient to interest scholars old and young. This chapter has been called "The most valuable document on ancient navigation extant." To make it such to those "incorrigible boys" needs only a Bible dictionary and a moderate amount of ingenuity.

A comparison of ships, ancient and modern, a map to trace the course of this storm-driven vessel, a contrast between present-day advantages in travel and the inconveniences of the ancients, the methods of conveying prisoners, and numberless other points would give teaching access to the dullest mind and arouse the interest of the most phlegmatic. But all the incidents and facts should serve as the background of those splendid lessons with which the scholar should be impressed.

1. Heeding danger signals.

Our modern mariners would have been warned of the approaching storm by weather signals such as the Government Bureaus furnish. And though these were wanting to the ancients, accute observers might read the signs of the sky and wind to determine whether it were wise to venture on so long a voyage. In some way Paul scented danger, and warns the captain, who must have thought that very presumptuous on the part of a prisoner, a landsman, and a Jew, who was not supposed to be posted regarding nautical affairs. The incident serves as an illustration of the failure of human judgment to take advantage of knowledge given by those who can counsel. Life is too serious for any, more particularly the young, not to give earnest heed to the danger signals which are afforded by experience of others, by conscience, by the Bible. The best of us are liable to mistakes and shipwrecks even after careful counsel. But the point here does not refer to those blunders into which we may inadvertently be led. Here is a purpose which was determined upon because everything seemed propitious, and there was no apparent reason for the warnings. Was not the south wind blowing softly? The circumstances were favoring the purpose, and should be taken advantage of, so the sail was set and the voyage to destruction was commenced. There are thousands of life's voyagers whose present wreckage can be traced to the neglect of warnings little less than divine. Not only are the shores lined with those broken hulls driven thither by the winds of temptation and passion, but also with those which have behind them the force of a selfish purpose deliberately fostered by seeming advantage, in spite of all experience, and the demands of what is right. The Chicago Stock Exchange records one of the greatest failures in the business world, due to the action of a certain bank president in another city who formed the purpose of cornering the wheat market and secretly used the funds of depositors to accomplish his ends. He would succeed if only he could procure money enough to buy up all the wheat in sight and a little more. But the "little more" proved practically unlimited, the storm gathered, the elements marshalled themselves against him, and his vessel went to pieces carrying hundreds of innocent and unsuspecting bank depositors with it. His description of the awful feeling which possessed him as he realized the terrible situation, and the desperate nature of the circumstances, the possible chances of escape and the final certainty of shipwreck is pitiable, matched vividly by the words of this chapter telling of the hopeless dejection of soldiers, prisoners, ship's crew, and officers. Let us heed those warnings which have been placed as sure signals for those who wish to escape destruction. There are many who yet can say, "Sirs, ye should have hearkened unto me, and not have set sail."

2. The grandeur of nature's elements.

At all times nature has voices sounding towards the divine. The deeper we penetrate to her heart, the nearer we approach the God who is at the center. There is a magnificence in looking upon the scenery of a Columbia river, in watching the effects of sun and shadow on the slopes of a snow-robed mountain. There is a supreme fascination in watching old ocean casting its thunder billows at your feet on the sands, or gathering its waters into moving hills, which carry everything irresistably toward the firmament. But never is nature more majestic than when the winds are tearing and the elements are contesting for supremacy. At the hour when the greatest chaos seems to prevail the soul is irresistably borne beyond the fury and pointed to that power able to control, and sure to bring all into line of order. That one note sounded alike to heathen and Christian on that blast-tossed sea—"I believe God." Heathen gods or Christian deity was the only refuge for men's minds in that hour of confusion and helplessness. Nature was grandly dictating a lesson to those who thought themselves lords of creation and in their terror teaching them the lesson from the Psalmist, "Be still, and know that I am God." It was one more example of how to get "Through nature to God."

3. The unseen reason for happenings.

Mystery shrouds both accident and deliverance, the unusual and ordinary if one looks closely enough. To be sure we emphasize that which is out of the ordinary and wonder why it has happened. Either the storm or the deliverance will teach us the same lesson in this instance. There was a curtain over the whole event of this voyage which we are able to draw; it was the purpose of God. Paul, the prisoner, was the most important man in that grain, vessel, more important than sailors, soldiers, captain or centurion. In him there was a great purpose to be accomplished, and hence he was more important than vessel or waves or winds. Study every detail of this voyage in this light and the reason for them is at once manifest. Let us only hint at this important lesson. Events do not happen, in the usual sense of that word—they are brought about. There is no failure in the divine purpose and there would be if things were left to their own course. This seems very magnificent to us in deliverances and favorable circumstances. Paul saw the same in those perils and hardships which they were undergoing. There was a reason for it all, if only they could see it. So the man becomes brave when fear seizes upon those who should have been most courageous. So he encourages them to take food that the bodily strength might be sustained to undergo the strain that is still to come. So he returns thanks to God in the midst of the storm and at the breaking of bread; and so he becomes the master of the situation

and directs the movements of sailors and soldiers alike. There should be more of us who not only trust in but can discern the divine purpose. Our lives would be stronger and sweeter if we knew that God had his reasons for every event of our careers, and they are fulfilled in us by our accomplishment of His great purposes.

4. The signal answer to prayer.

From the narrative we can scarcely doubt that Paul had begun to pray for those in the vessel with him, even at the start. It is surmised that Luke and Aristarchus were with him (Col. i: 1; iv: 7; Philemon xxiv; Acts xxvii: 2). Possibly this trio held meetings for prayer, and these not secretly but where others could unite with them if they saw fit. What effect must have been produced in the minds of those sailors and soldiers, when this man of prayer confidently announced that there should be no loss of life among them, backing up the assertion by a substantial reason. What hope must have fired the nerves of all when he later announced that not a hair should fall from the head of any of them. How the thought of a God able to deliver because he controlled the elements of the storm must have thrust itself on the whole company when they heard the conditions necessary to the safety of all. What thankfulness in Paul's heart when there came that divine assurance, "Lo, God hath given thee all that sail with thee." We are not told whether there were any conversions or not, but we can be assured that the sense of a holy man's power with God, and Paul's God, as one able and willing to listen to petition, must have remained with everyone through all the storms of life. To be a power with God we must cultivate His presence, and imbibe His spirit. We must keep in mind that God's great purpose is deliverance, and to this end He is ready to grant signal answer to prayer.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

Modern Lessons From the Rechabites. Jeremiah xxxv: 1-6, 18, 19.

June 7.

Frederick W. Robertson of Brighton, speaking of the Bible, said two things, which among a great many others of his helpful sayings, are worth remembering. He said that the Bible was not of any private interpretation, meaning by that for any special age or time, but for universal interpretation, applicable to every age, and that every lesson in it pointed to Christ. The priceless teachings of the old book are as well adapted to modern life as to ancient, as suitable for our own time as for the days when Jonadab, chief of the Rechabites, taught the Kenite tribe the safe lesson of total abstinence. In order that his people might preserve simplicity of life and manners, the Kenites were commanded to abstain from wine and all intoxicants, they were not to live in houses, but to dwell in tents and were not to plant or to possess vineyards. There was also assigned a reason for the restrictions beyond that of the cultivation of simplicity of life, i. e.: "That ye may live many days in the land where ye be strangers." It is said that descendants of the Rechabites are still living in Mesopatamia and Yemen.

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There would be a profit in lingering over the lesson of simplicity inculcated by the habits of this promotive tribe. Temperance should be practiced in all things. If there was need for plain living in the days of the ancient Semites, there is no less of it today. If we do not need to vacate our comfortable homes and resort to tent life, we may none the less need to take seriously to heart whether the modern hunger after luxuries and the present-day struggle, if not to the knife certainly to the boycott and the strike, to advance "the standard of life" does not contain in it elements of real menace to the attainment of our best. "The plain living and high-thinking days" of our forefathers seems to be quite out of date, nor we be accused of looking at modern life through blue goggles because we hold up the spirit of the Rechabites to our age for imitation. If the prophet Amos was here today he would cry out against the "beds of ivory" and other luxurious extravagance in all departments of life as well as against those who drink "wine in bowls" and anoint themselves with chief ointments. If the stories be true of the indulgences of the rich in the extravagancies of cookery in London and Paris, to say nothing of those in Chicago and New York, it is high time that we have a Jonadab in the world right now.

* * *

The other rule of the Rechabites was never to touch wine, and that they might not be tempted to do so they were not allowed to plant vineyards or purchase them. They adhered strenuously to their principles. In the topic passages there is recorded a test of their loyalty and firmness. Jeremiah takes certain of them into the temple and wine is set before them. It appears that at that time social custom seemed to be with the practice of drinking it. For them to decline would be to make themselves peculiar and open them to unkind and perhaps sneering remarks. It was a hard place for those old-time total abstainers, a time of testing such as we pray in the Lord's prayer to be delivered from. Yet, they stood their ground. Like the Nazarites and like Daniel in Babylon they stood their ground. They said we will drink no wine for Jonadab, the son of Rechab our father, commanded us not to; and they did not. They had the courage of their convictions and they honored the principles of their tribe. They were brave, strong men, they had a conscience and they had a will. They are worthy of our example today.

* * *

It is granted that this raises a difficult question in our day and particularly in California—a wine-growing and a wine-drinking State. Many people wonder whether straight-laced total abstinance is a Christian demand, and very many it must be admitted give the benefit of the doubt to the current custom and drink wine moderately, and the fact that many do it makes it much harder for those who believe in total abstinence and think the law of love demands it to turn their glasses down at the social board. Ministers of the gospel often find it socially trying to decline the glass at weddings and christenings and sometimes they actually give offense by standing by their colors. This is not so common, however, as it used to be. In most cases the right of private judgment is conceded and the slighting remark or possibly a contemptuous turn of the lip is the only penalty. The Christian man or woman who believes in total abstinence for his own sake and his neighbors' can well afford to submit to such penalty. It is a very small cross to bear for Christ and the right. There are conventions which we disregard at our peril, but there are others which we must disregard if we are to be God's peculiar people zealous of all good works. Total abstinence is the safest course for any one who wishes to be sure he is

right and sure that he puts no stone of stumbling in his neighbor's way. Wine is a mocker at the best. When it shows its color and moves aright, it is a willow-o-the-wisp to attract and allure. It is truer to be a brave Rechabite than a temporizing Nadabite. No one ever came to the last ditch or filled a drunkard's grave who resolutely refused the first glass.

* * *

Whether drinking was the curse of the ancient world or not, we may be sure it is of the modern. A Superior Judge of long years on the bench once told the writer that seventy-five per cent. of all the criminals who stood before his bar for sentence started on their downward course with drinking. It is the chief nemesis of the home and society and it is weakening the Church of Christ immeasurably. We need to take a stout stand for principle if it is to be held at all on the Pacific Coast. Compromises are worse than useless here, but there is a sturdy quality in the descendants of the forty-niners that admires a brave stand wherever and whenever made. Let us make it and keep it.

Woman's Board of Missions for the Pacific

Some Glimpses of Home Life at Broosa.

"The average number in the main school at present is fifty, and thirty in the kindergarten. Of the twenty-three boarders, twelve are new this year. Coming from so many different places, we are surprised to notice how little friction there is among them. * * * Last evening I went a little before dinner, as I often do, to the sewing room, and I found two of the girls there, although it was recreation time. On asking them what they were doing, they replied: 'Making an apron for Heranoosh.' It was enough to cover nearly all her dress, and I was glad to find they had cut and fitted it themselves. We have continued the lessons on Friday afternoon with the same practical dressmaker, although we hardly know how to provide this extra expense, but I think it pays even if it involves economy somewhere else. * * * You must not think we are simply satisfied with caring for their physical, mental and moral welfare. They all attend church on Sabbath morning, and on our return I spend the hour before lunch, questioning, explaining and pressing home the truths they have heard. In the afternoon they prepare for the Sunday-school and we all go to the church again. Our Sunday evening they enjoy best of all, perhaps. We recite passages of Scripture, Mr. Baldwin reads in English to them (one of the teachers translating into Armenian, so that none shall fail to understand), we sing five or six hymns and close with prayer. Every morning our religious exercises take fully half an hour, for which I am with them, excepting on Wednesdays, when I leave the time to Miss Holt. Tuesday morning the preacher occupies the time, though I am there. In the evenings Mr. Baldwin conducts family prayer, while we are still together in the dining-room, varying it on Thursday evenings by holding a service in the large school-room later in the evening. Of course, Bible lessons are given through the whole course. Wednesday evening there is a meeting for women in the church, which some of us attend in turn, for we cannot all go, without causing confusion. These are the regular exercises of which we can give an account, but of their private prayers and reading, and of the word in season and out of season, only He knows, 'from whom nothing is hid.' Would we were more faithful, more earnest, but as someone has quaintly said, 'We are frail beings amid labors and distractions,' and you must pray not only for the girls and those under our care, but for us who try to guide them. At our last communion one of the day pupils joined the church."

T. J. Baldwin.

* * *

As to the opinion that a missionary life is richer in faith and nearer to God, than the lives of other Christians, I believe this ought to be so; but in actual life, everything seems to join in preventing this from being the case.

Though we may do much, our teaching is feeble—the example of our daily life feebler still. God be praised, who in spite of our unworthiness and feebleness can and does bless his own word.—Alexander Mackay of Uganda.

It is inevitable that some churches should be poor. But no church is under compulsion, and none has the right, to be mean.

It is a very significant fact that the preaching of Mormonism on the streets of New York has been stopped by Mayor Low.

The test of Christianity is not what it has done for a church, but what it has done for humanity. Not on the mitre of the priest, but on the bells of the horses is to be inscribed in the millennial day, "Holiness to the Lord!"

The saloon is not a saloon merely. It is a school of vice and a vestibule of hell. The evil of it is so great that we lose the force of the terms by which earnest reformers seek to depict its horrors; repetition dulls their edge. Let anti-saloon sentiment continue to cry aloud. One day the agitation for local option will win its fight.

At the mid-day service in the City Temple, last Thursday, in London, three thousand persons rose to their feet and stopped the service for several minutes by enthusiastic cheering. The excitement was caused by a statement by Rev. R. J. Campbell that he intended to give his adherence to the "passive resistance" movement against the new education bill, and by his declaration that if Mr. Chamberlain were to imprison him for so doing it would be his last day as Colonial Secretary, since Nonconformity represents half the religious life of the nation.

President James of the Northwestern University showed great wisdom in his recent invitation to representatives of the smaller colleges to meet in conference at Chicago and discuss the relation of the college to the professional school. One of the questions considered was the reduction of the four-year college course. On this point the small college is naturally conservative. The indications point to some kind of federation which will preserve the autonomy of the small college while giving to it the advantage of association with a larger institution. The suggestion that the latter "can either lend it (i. e. the college) teachers or provide special facilities for its students" is an attractive one; we are inclined to think it is entirely feasible. It looks as if the small college will not only survive, but receive a larger share of attention from those who are at the head of the great universities.

Church News.

San Francisco, Richmond.—Rev. H. A. Luckenbach supplied the church last Sunday. Next Sunday the morning service will be given to the children for their Children's Day exercises.

Sacramento.—Rev. Dr. J. A. Chamberlain, recently of New Jersey, has accepted the call from this church. Dr. Chamberlain is a graduate of Beloit College and of Chicago Theological Seminary. He has been in the ministry since 1879.

Lincoln.—Rev. F. F. Pearse and family have been very kindly received by the people in Lincoln. A delightful reception was given them by the ladies in the church parlor, Sunday, May 17, and it served as "Children's Day," and a fine concert was given by the children. A collection of $14 was taken for the Sunday School and Publishing Society.—F. F. P.

Saratoga.—The Saratoga Church gave their pastor and wife a reception Friday evening, May 22. The parlors of the church were tastefully decorated; simple refreshments were served, music, recitations, a cordial welcome by "Aloha," response by the pastor, and a royal good time enjoyed by a large number of the members and friends of the church.

Oakland, Oak Chapel.—Oak Chapel had a great day last Sunday. The universal curiosity to hear the bell turned to universal satisfaction, when, as a part of the services of dedication, the bell sounded out its deep rich tone. The attendance at Sunday-school broke all records, and without the recently added room it would have been quite impossible to accommodate the scholars. All the other services of the day were largely attended, and the spirit of the congregations was devout, cordial and without reserve. The bell, not including the tower that supports it, cost $115, all paid for out of the special "bell fund."

Green Valley.—The future of our church work, which a few months ago was giving us serious concern, is responding to the new efforts that are being made, and today there is no more promising part of our work than the Sunday School. There is renewed life within the school, and besides this there has been added a Home Department, which is rapidly growing. Last Sunday, May 17th, we were specially favored in the presence of Mr. Fong F. Sec, an educated Chinese, who spoke both morning and evening to large and interested audiences. Mr. Sec was for some time private secretary to the Pacific Coast commander of the Salvation Army; has since spent several years in Pomona College, and is now in the middle of his University course at Berkeley. He is looking forward to educational work among his own people, and is putting into his work of preparation and will carry into his life work the spirit of a consecrated follower of Jesus Christ.

Washington.

Washtucua.—The Congregationalists of Washtucua, Washington, have for about three years conducted a non-sectarian Sunday School, the Rev. J. T. Percival being their leader in this work. Now a church is organized, and has chosen Rev. W. G. Crater as their pastor. The church services are being held in the school-house, but immediate steps will be taken to erect a church; and an eight-roomed parsonage has been planned, which it is hoped will be ready for the new pastor and his family. Mr. Crater comes from Wheatland, Wyoming. The church and congregation of that place have expressed in a resolution their heartfelt appreciation of the splendid service rendered by the pastor and his estimable wife.

Idaho.

Westlake.—On Sunday, May the 3d, a church of nineteen members was organized at Westlake, Idaho County, by Sunday School Missionary A. R. Johnson. The Presbyterians had preached there for more than a year, and when the pastor was about to leave for the session of the Presbytery, he urged them to organize a church of some kind in order to secure his services for another year. At the close of the sermon a business meeting was called, and it unanimously voted that they organize "The Davis Memorial Congregational Church of Westlake." Quite a number will be added at the next meeting, when several will be baptized by immersion.

Notes and Personals.

The Rev. F. N. Greeley has returned from San Diego. His address is 180 Perry street, Oakland.

The Rev. David Reid has been called to the position of Missionary among the churches of Washington. His appointment is from the Congregational Home Missionary Society.

We give this week the last of the four articles on "The Evolution of the Small Church." Churches contemplating the erection of buildings will do well to write to Mr. Valk, whom we commend.

Friends who furnish us items of church news will confer a favor if they will write all words in full. Do not abbreviate anything. If this is done the editor has to go over the copy and fill in. Often this is very difficult, there being no space for it. And, please do not begin the item with words addressed to the editor. Write the name of the church as is shown in our church news items each week, and proceed in such a manner as to make the item ready for the printer when it is finished. It requires an immense amount of work to edit The Pacific and manage our printing business, and we must have all possible co-operation.

THE NEW POLITICIAN.

While others hedged, or silent lay,
He to the people spoke all day;
Aye, and he said precisely what
He thought; each time he touched the spot.

And when the votes, at last, were read,
One candidate ran clear ahead!
This be his glory and renown:
He told the truth—and took the town.

—R. W. Gilder.

It is an awful thing that this feeble individuality of ours, the offspring of God's individuality, should have some power, and even more will than power, to close its door against him and keep house without him. But what sort of a house?

Glory is not glory when it is won by inglorious deeds.

Memorial Day.

Memorial Day brings many grateful memories. The veterans of the Civil war made the greatest chapter in American history. The Revolutionary war separated the United States from England. The adoption of the Constitution was the act by which this country was nationalized, but a strange conflict of principles remained in the popular mind undefined. It was a question as to the right of a State to withdraw from the federal government. The federalists held that the central government was supreme and that no State had the right to be a part of a federal government and at the same time retain the right to withdraw from that government. Each State had certain rights reserved when the federal constitution was adopted, but the right to secede from the federal government was not among them. The contest was prolonged for a period of seventy years, leading up to the Civil war. There were other questions, such as slavery and free-soil, but the sustaining cause of the contention was the rudimentary question of States' right. The Civil war announced to the world that this government rested upon more than a mere compact. It put a new meaning into the idea of American government. This added cost has made the country correspondingly dear to the hearts of American citizens. The Civil war was distinctly a war of principle. Our fathers gave their lives for a principle of human government. The question whether a republic was more than a compact between States, to be annulled and cancelled at the pleasure of a dissenting State, or whether a republic rested upon moral foundations as deep as human nature, was the question.

The academic argument seemed to be with the South. The fact that our fathers broke away from England seemed to convey the right for any State or States to withdraw from the Union. It was further argued that the States voted freely to go into the Union, therefore they might vote to withdraw. The deeper insight into the principles of the government shows that it rests upon a moral basis. It is only another form of righteousness. The right exercised by the colonies in breaking away from the government of George III rested upon the fact that his government, as is so well set forth in the declaration of independence, abandoned the true functions of a government and tyrannically exercised functions contrary to the principles of English law. This will appear perfectly clear upon consulting the Declaration of Independence. As an indictment of the King, it has no equal, but as a philosophy of government it is disintegrating. Washington, Hamilton and Jay clearly foresaw the utter destruction of the infant republic if left to the negative doctrine of the Declaration of Independence; hence the constitution. The Civil war defended, and it is hardly too strong to say, established the constitution. The G. A. R. fought that battle for all governments. It is the working theory of the world, except in South America, where one revolution follows upon the heels of another. It is primarily a moral principle that brings coherency into all governments. Those who read the life of Lincoln will be impressed with the fact that he put the preservation of the Union as paramount. Slavery was subsidiary. We owe the life of our country to the G. A. R. Admitting the right of secession no federal government can stand.—California Christian Advocate.

Bishop Hartzell on African Missions.

Bishop Hartzell in Africa has made six episcopal tours, organizing conferences, fixing on mission centers. The results are encouraging. In Inhambane, East Africa, five years ago, there was one Methodist missionary and one native mission station with six members; now a conference of 19 members and workers, with over 300 communicants; property worth over $100,000, besides 13,000 acres of land; a growing native church and school, a busy printing press, efficiently worked, industrial station at old Umtali Academy. Three mission presses have been set up, the most important one at Monrovia, Liberia.

He says: "We have a territory of 300,000 square miles; workers offer, and it is simply a question of money. The people themselves are calling for schools and teachers, and will themselves build houses for churches, schools and workers."

Our Washington correspondent informs us that one of the most important enactments of the last session of Congress has come to light this week. It is a provision which was covertly inserted in the agricultural appropriation bill, authorizing the Secretary of the Treasury to prohibit the importation of all food products pronounced adulterated by the Department of Agriculture, all food products, the labels on which fail to show where they were produced, and all such as cannot be legally sold in the countries in which they are produced or from which they are exported. It is estimated that at the present time there are not less than $10,000,000 worth of imports which will come within the prohibition of this law. Of this amount one-half is represented by wines, liquors and cordials, the remainder being made up of various articles. The law will prevent the prevalent practice of exporting to the United States as French wines the products of Spain, Italy, California wines previously purchased for blending purposes. We regret that the bill did not suppress the whole importation of wine. Then we should like to see the other countries retaliate and exclude all the American wine from Spain, France and Italy.

The civilized world has been horrified with the atrocious persecution of the Jews in Russia. The ignorance and fanatical zeal of the Russian priesthood are responsible. One of the worst features of union of Church and State is the wicked degeneracy of a nationalized priesthood. Russia can hardly say to Turkey that the kettle is blacker than the pot. The echo of the Czar's proclamation of religious liberty has scarcely died out when these dense fanatics, the product of a system of religious exclusiveness, break out in a persecution of the Jews so fierce and so bitter as to shame the heartless Turks. Mass meetings in San Francisco and other cities have been held protesting against these merciless outrages. Russia will feel the full force of an aroused and indignant public opinion throughout the civilized governments of the world.

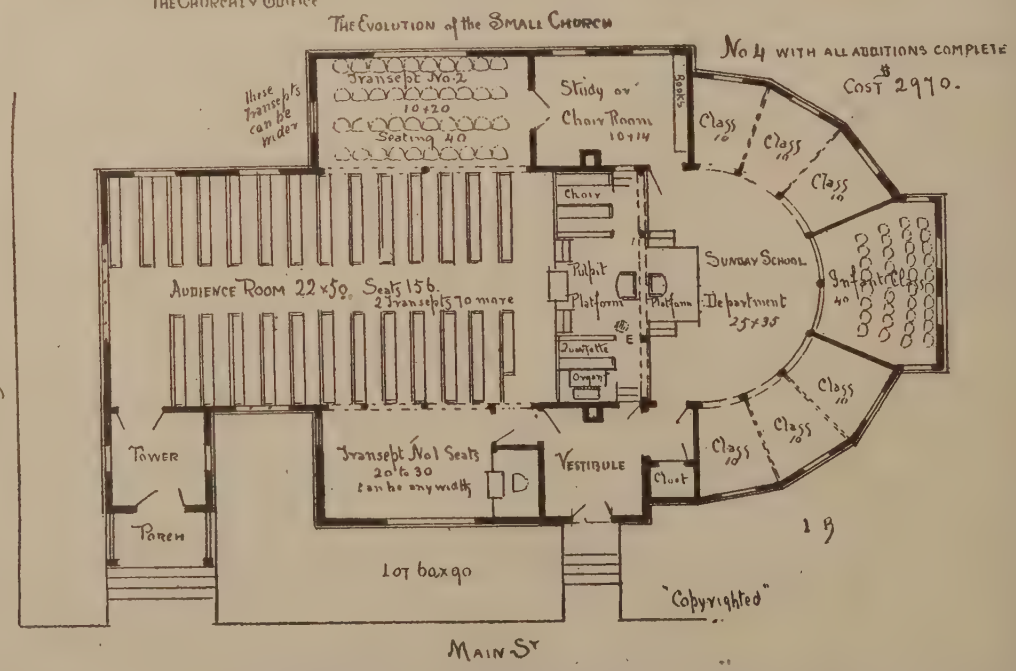
The Pacific Coast Congress of the Congregational churches was held in Seattle and was led by that prince of evangelists, Dr. G. Campbell Morgan. The next congress is to be held in Los Angeles in 1906. It was a great meeting and will result in much good to the Congregational churches on this Coast. It is a gratifying fact that both the Congregational and Presbyterian churches are waking up to the importance of a great evangelistic movement. Methodism has placed a gift of $20,000,000 thank-offering on the altars of education and the general work of the church; her missionary collections have been greatly increased. It is now ready for a great forward evangelical movement.—California Christian Advocate.

President Roosevelt has made over two hundred speeches since he was elected President of the United States. This is by far the largest number of public addresses ever made by a former President. Many of these addresses discuss questions of public interest and will be put down in history as important contributions to the subject.

No. 4. The Evolution of the Small Church.

L. B. VALK, CHURCH ARCHITECT, Office, Stimson Block, Los Angeles, Cal.

Erected at Salem, S. D., and Ritzville, Wash., Much Larger.



Plan Patented 1902. Same Plan 25x28x30 Ft. Wide.

But the little church needs still more room—not quite enough seats in audience room proper; so we add on Transept No. 2 and a study or choir room costing $300; for the former choir room was given up when Sunday-school Annex was added. This Transept No. 2 seats 40. The pastor has a private study or a room that the choir can meet in before going on platform. But we, having gone so far, are now able to add still more character to the church by a tower—this cost $350. Every feature since the beginning of this church is kept intact; we tore nothing down but the dividing partition, and you now have a complete church building seating, all told, 366, and showing just what can be done when you start and plan right—every dollar spent for some feature of the beautiful in architecture befitting the worship of the Lord God Almighty.

Why will so many ministers, elders and building committees waste their and the congregations' subscriptions in putting up such travesties of architecture as you will and do see in nearly every town, when for the very same cost you could have had the church planned in a churchly and artistic design—a joy to the congregation, an architectural embellishment to the town.

By this plan we seat in audience room	156
Transept No. 1	30
Sunday-school department	140
Transept No. 2	40
Total	366

COSTING, VIZ.:

Original building	$1,500
Transept No. 1	300
Sunday-school Annex	1,100
The furnace	120
Transept No. 2	300
The tower	350

Where will you find a more complete churchly edifice for so low a cost? In stone, the same design would cost all the way from $4,000 to $5,000, according to the kind, quality and working of the stone used, and less if the stone is a gift.

To all pastors: Have your plans, specifications and details made complete; then make your contracts for the whole or as here shown. I guarantee to secure for you satisfactory contracts with your local builders or other responsible men. If your church society is small, then build on this plan. Plan it all out beforehand for future growth. Correspondence so-

Two Broken Hearts.

A Memorial Story.

Boom! Boom! went the cannon upon the hill overlooking the river, and everyone who had not already awakened from their slumbers were certainly startled from their dreams by this sunrise salute.

The two old guns which were making all this noise had been drawn up from the village park the evening before and placed upon Metzcer's hill to do duty on the morning of this very day. And now as the sun was sending its first long pencils of light through the tops of the tallest trees, the old rusty cannon, long unused, gave forth such a thunderous salute, that the echoes were awakened in the hills for many miles around.

This was the day of all days for the little town of Brookville, for before the sun should go down that night the soldiers who had composed a company enlisting some three years before, would be greeted on their return in these very streets.

Three years had been a long time to wait, and all the harrowing, heart-breaking reports that had reached the quiet village had kept them all these years in constant anxiety for the fathers, husbands and brothers whose lives were so often in deadly peril.

The incidents of their enlistment were still fresh in the minds of all. The recruiting officer with his splendid uniform, his stirring appeals to patriotism accompanied by the martial music so aroused the dormant spirit of loyalty to the flag and country, that more than one father and mother were shocked by the startling declaration of their sons that they had put their names down upon the "muster roll."

The ladies of the town had made and presented the company with a beautiful silk flag; they still carried it with them and this very day they would bring back that same glorious banner. But they would not all return, for some had been left on the hard fought fields of battle; some had died in hospitals; some had died in prisons and some were sleeping in their coats of blue, whose graves were marked "unknown."

To be sure there were expectant hearts beating high with hope, some doomed to disappointment, a disappointment so bitter, a grief and sorrow so great that long years of time would not be sufficient to lift the cloud of bereavement from their lives.

The little town bestirred itself as never before, and indeed, never before was there such occasion; every available flag and every yard of bunting were drawn upon to add to the evidences of a welcome that none could doubt, and everyone was dressed in his best holiday attire.

This morning when the cannon's report started the echoes for miles around, certainly none heard with greater gladness, or bounded out of bed more fully awake than little Harry Bennet, a curly-headed six-year-old boy, whose papa along with many others had gone away three years before; and now his return on this glad day made the little household almost crazy with delight.

As Harry's mamma this morning with nervous hands straightened out those long yellow curls, she was so busy with her thoughts that she forgot to refer to the mice and the fairies, either of which in the little boy's mind were always accountable for the snarl and tangle of his hair.

Just across the street lived Harry's playmate and companion, Willie Steadly, and what times they had together! They would sit for hours in the sand pile playing mill, and by sifting the dry grains through their fingers, or covering up their little bare, brown feet. And how they loved to talk of their papas, both of whom they remembered as keeping step to the tap of the drum, while they carried big long guns on their shoulders and followed a beautiful flag. And were not their papas stronger and braver than any other men? And couldn't they shoot? And wouldn't it be a terrible thing for the enemy (whatever that might be they had not a very clear conception), when their papas came in contact with him?

One day Harry confided to his little companion the family's plan of going west when papa came home. "Away off to Iowa. Oh, ever so many miles away, where there were just wild things and no fences." He was to ride a pony after the cattle—a real pony with a red saddle and a pretty bridle.

Thus the little boys spent the long summer hours, playing they were men, handling vast enterprises involving millions of money; money coined from the rose bush behind the house, and the poor thing had to yield up most of its summer's dress to satisfy the demands of these little merchants.

Not only were the flags and bunting in evidence to accord a welcome, but every musket or old fowling piece that could be obtained were forced into service that morning and were proudly borne down to the canal wharf, by men, some too old to do service in the war, others who had returned at the expiration of their enlistment period, while boys brought up the rear, making up in enthusiasm what they lacked in years.

Volley after volley from this medley of arms were fired in salutary welcome, and the two old rusty cannon from the hill top added their deafening roar, and it was said that the drummer boy in his frantic effort to not be outdone in the matter of noise for the occasion, beat the head of his drum so hard as to break and ruin it entirely.

The streets farther up in the village were lined with people. Fathers and mothers looking for the return of their sons, wives looking for their husbands, children for their fathers. What an anxious and expectant throng!

And now they are coming. The fife and drum are rolling off a gay quickstep and the bronzed and bearded soldiers began turning the corner into the Main street.

How grand they looked to boyish eyes; the old battle-torn flag, too, was being borne along at the head of the procession, the same flag that those very women had made and presented; to be sure it was very much soiled and its torn stripes fluttered in the breeze, but it was said by those who fought under its folds, that it had never been allowed to trail in dishonor in the dust.

The man who bore it had but one arm and both man and the flag caused such lusty cheering that the music and the muffled tramp of many feet in the dusty roadway was drowned in the deafening roar.

As the soldiers marched up the street, one by one, they would leave the ranks and with tears of joy were received by wife and children; only the angels of heaven could describe it.

The Steadleys and the Bennets lived just across the street from each other, and both mothers, each with her little curly-headed boy was watching the passtroop with an anxiety that was painful to see.

All at once a great, strong, black-

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POWDER
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If Tired, Restless, Nervous,

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headed, black-bearded soldier, more than six feet tall, sprang out of the rank and seized that little woman on Willie's side of the street, picked her up in his arms as though she were an infant, while Willie followed on into the house holding to his father's long coat tails.

Harry's mother had lifted the little boy to the top of the gate post, where with one arm about him she ran her eye eagerly down the line of men to discover his papa. But already most of them have gone by and he has not appeared; face after face along the line of soldiers she studies carefully with heart beating faster and faster, but can it be, yes, the last soldier has filed past.

They have gone on up the street and turned the corner and the last one has disappeared. Others could receive their loved ones; others homes might be filled with joy. The poor woman stood as if in a trance until Harry roused her.

"Mamma, isn't papa coming? Where is he? When will he come? Willie's papa came. I want my papa, too." And the poor little fellow burst into weeping as though his heart would break.

The poor broken-hearted woman tenderly took her little boy down from the gate post and carried him into the house, weeping for his papa, while her own hot tears flowed down upon his yellow curls, as she gave way to her unspeakable grief.

But Harry's papa never came again through that little gate. Neither have the passing years added any knowledge to his fate. But his grave in common with that great number marked "unknown" will receive its quota of flags and flowers, a faint expression of a grateful people.

Shall we forget them? No! A thousand times no! But we will teach our children to cherish their memories. Our land is still united. One Constitution. One Congress. One President. One flag. One people. "One and inseparable, now and forever."

Horace E. Beeks.

Snakes, centipedes and other poisonous things may assail you in your walks through field and forest. Be sure to have a bottle of Perry Davis' Painkiller in the house and you run no risk. Directions on the wrapper.

FOR RENT.

A furnished house of seven rooms in Berkeley for the month of July, or would rent during the summer school, June 23d to August 1st.

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We have not only hats to suit you, but also prices to suit. Special designs and modeling a specialty.

He'd Been to Market.

Arthur was one of the little unfortunate five-year-olds that live on Fifth avenue, where he has everything to his heart's content, except mud pies and things a boy's heart really craves. Not long ago one of Arthur's uncles bought a country seat on Long Island—barns, horses, cows, chickens, and other rural conveniences included. Recently Arthur was allowed to visit the farm and to inspect the same at his leisure. One of the first things he saw was a strange creature on two legs, with wings and a mania for scratching gravel.

"What's that thing?" he asked.

"That's a chicken," was explained.

"O no," he said, incredulously, "you can't fool me; that thing's got feathers on it."—New York Times.

Each one shall be tried and his works; not each one and his wealth, not each one and his office, not each one and his dignity, not each one and his power, but each one and his works. Let us hope that our works will stand the test. And what will the test be? Not how much we have done, but how much we have tried. Not whether we have been called what is successful in life, but whether we have deserved to be so.—From "The Use of a Life."

When the bishop came to dinner, he usually asked grace. But one day, when other company came, Rosamond asked, "Mamma, shall we say grace today?"

"No," said mamma, "it will be a very informal dinner, and I think it is not necessary."

"When the guests were all gathered about the table, the little one explained during a pause in the conversation, "Mamma says that this is such an infernal dinner that we need not have grace today!"—American Weekly.

"Ethel has improved wonderfully in her music, I believe?"

"Yes, both the flats adjoining hers are now rented."

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ONE STEP MORE

Will be fatal to the sleep-walker. Will he draw back or will he take the final, fatal step? A great many people are in peril like the sleep-walker. They are diseased. The disease is progressing day by day. The time comes when one more step away from health is fatal. The man who has suffered from indigestion or gastric trouble goes some night to a dinner and returns home to find he has taken that last step from health which can never be taken back.

To neglect the cure of indigestion or some other form of stomach trouble is dangerous. It is also inexcusable. Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It purifies the blood, stimulates the liver, cures biliousness, and eliminates bilious poisons from the system.

"The praise I would like to give your 'Golden Medical Discovery' I cannot utter in words or describe with pen," writes Jas B. Ambrose, Esq., of 1205 ½ Mifflin St., Huntingdon, Pa. "I was taken with what our physicians said was indigestion. I doctored with the best around here and found no relief. I wrote you, and you advised me to use Dr. Pierce's Golden Medical Discovery. I took three bottles and I felt so good that I stopped—being cured. I have no symptoms of gastric trouble or indigestion now."

If you ask your dealer for "Golden Medical Discovery" because you have confidence in its cures, do not allow yourself to be switched off to a medicine claimed to be "just as good," but which you did not ask for and of which you know nothing.

You can get the People's Common Sense Medical Adviser, 1008 pages, paper covers, *free* by sending 21 one-cent stamps, to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

His Mother's Champion.

In that fascinating story of his own life, "The Making of an American," Mr. Jacob A. Riis gives this anecdote, which seems to illustrate the saying that no man is a hero to his valet. Mr. Riis is not the sort of a man to employ a valet, but he is the hero of thousands of poor people in New York whom he has befriended:

My little boy was having a heart-to-heart talk with his mother the other day, in the course of which she told him we must be patient; no one in the world was all good except God.

"And you," he said, admiringly. He is his father's son.

She demurred, but he stuck to his point.

"I'll bet you," he said, "if you were to ask lots of people around here they would say you were fine. But"—he struggled reflectively with a button—"Gee! I can't understand why they make such a fuss about papa."

Out of the mouths of babies, etc. The boy is right. I cannot either, and it makes me feel small. I did my work and tried to put into it what I thought citizenship ought to be, when I made it out. I wish I had made it out earlier for my own peace of mind. And that is all there is to it.

No One Way.

How worship God? There is no one way! Suppose the birds should argue thus?—the robin should say, "The only way to sing praise to God is at four o'clock in the morning from a bough;" the quail should say, "The only way to sing praise to God is in the early afternoon from the meadow"; the whip-poor-will should say, "The only way to sing praise to God is in the gloaming of the evening, with a song of melancholy." The birds are too wise for that; they leave sectarianism to men and women. Wherever men and women are gathered—conscious of sin to express their sorrow for it, conscious of God's goodness to express their gratitude to him, conscious of need and reaching out hands for help, conscious of the supply of need and taking God's gift of grace and going forth with new courage, God sees the heart that worships, and God accepts What Christ came for was to inspire us with the spirit of worship, not to direct the channel or the form of worship.—Lyman Abbott.

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They who tread the path of labor
Follow where My feet have trod;
They who work without complaining
Do the holy work of God.
Van Dyke.

"When the best things are not possible the best may be made of those that are."

The thrust of a lance does not hurt more than the abdominal pains following the eating of improper food. Quick relief come with the use of Perry Davis' Painkiller. Always keep it in the house.

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CITRONA PARK,

A New Colony Tract in the Sacramento Valley, on Which the Manufacture and Sale of Spirituous Liquors is Prohibited.

The Proposition is of Genuine Merit, and is being Patronized by the Very Best Class of People.

Citrona Park Tract is located in Glenn County, Cal., just two and one-half miles southwest of the growing town of Orland, one and one-half miles northwest of Greenwood, and its easterly end is paralleled by the Southern Pacific Railroad, which is just one mile distant, and in plain sight of the Colony lands.

The Soil is deep and of excellent quality—a loam, clay, with a little gravel—and is well adapted to the best growth of all fruits, for which California has established an enviable reputation.

Water of good quality, and in abundance, is available on all the Colony lands at depths varying from 20 to 80 feet, and may be raised by Wind-Mill, Gasoline Engine or Electric Power. No expensive system of irrigation ditches are required, as each lot can have its own independent supply of water.

Oranges and Lemons grown in this section are conceded to be—in color, flavor, size, sweetness and sourness, the equal of the best produced in California. Oranges ripen fully six weeks earlier than in the southern portion of the State, and because of their earliness bring a higher price.

Deciduous Fruits are of the best quality, and trees and vines never fail to produce good crops after reaching the fruiting age.

Berries produce the second season, and can be made to yield from $100 to $400 per acre.

Peaches, Almonds and Grapes generally yield a good crop the third year, and increase in fruitfulness for several years following.

Prunes, Plums, Apricots, Pears, Olives, Figs and Apples, come into bearing in four years, yielding in increasing quantity for many years.

Oranges, Lemons and Pomelos yield some fruit the third year and may be relied upon to produce in the fourth year sufficient to pay expenses. The increase afterwards is most marked and satisfactory.

Vegetables of many varieties may be grown between the fruit trees until they have reached the bearing period.

Poultry do well, and may be handled as a profitable adjunct.

Fifty Acres of Orange and Lemon Trees, and about 10,000 other Fruit Trees and Grape Vines, have already been planted on Lots belonging to owners.

Good Schools and Churches are within easy reach of the Park, but for the direct benefit of the Colony a Church Lot, 300x300 feet, in the center of the Townsite, will be deeded to Trustees, as well as a School Lot of suitable size.

The Owner also purposes deeding a Lot, to be planted, for the maintenance of the Church.

The Price of Lots at Present range from $50.00 to $75.00 per acre, depending on location. These figures represent about one-fourth the amount similar lands, with like conditions, are selling for in the southern portion of the State.

Terms of Payment are all cash, or one-third cash, and the balance in one or two years, with interest on deferred payments at the rate of seven per per annum.

The following letter is from Rev. D. MacRae, D.D., an ex-Moderator of the General Assembly of the Presbyterian Church of Canada, who visited California last summer, traveling from one end of the State to the other. On reaching home, after a prolonged journey, he writes his friend:

My Dear Dr. Fotheringham: Greenwood, B. C. August 21, 1902.

In reply to your inquiry *in re* Citrona Park, let me say that I have seen the ground and *begun to invest* in the business contemplated by its owner. To the best of my judgment a sounder undertaking of the sort exists nowhere. The situation is good, and the management is all that could possibly be desired. With Mr. Trumbull I drove over the lot which now stands in your name, and also over that on which you hold an option. The trees (oranges and lemons) on the portion planted all look healthy, vigorous, promising. The remainder of the land, so far as I could judge, is not inferior in quality. To know Mr. Trumbull is to become acquainted with a man of rare worth, of practical ability, and of the highest integrity. He is incapable of making any representation which he is not prepared to verify, and all contained in the printed prospectus of his proposals rests upon a foundation of simple fact. It is the fact that the climate is exactly as stated; so with the soil; and with the conditions generally. It is the fact, odd as the assertion may appear, that oranges, etc., can be marketed from Citrona Park fully six weeks earlier than they can be from Southern California. One elderly gentleman in the immediate neighborhood had lived and made money for years from somewhat less than two acres of land not naturally superior to that contained in Citrona Park. In a word, humanely speaking, I know of no undertaking promising at once equal attractiveness and profit.

Ever sincerely yours, [Signed.] D. MacRae.

Dr. MacRae, as well as a son and daughter, are now owners of lots in Citrona Park, two of which have been planted this spring. The tract has been subdivided into Lots of ten acres each, and owners can have all or part of their Lots planted and cared for as long as desired. As a Colony proposition, Citrona Park commends itself to all who desire a pleasant home and a highly productive property in a section unsurpassed for its healthfulness, and among an exceptionally good class of people. The Northern California Power and Electric Company has its line running within one mile of Citrona Park, and the Company has promised both power and light to any of our colonists who may desire them. The Portland Express leaves San Francisco daily from the foot of Market Street at 8:30 a. m., and through passengers can secure a stopover at Orland, from which place free conveyance will be provided to the Park for all who will notify the owner in advance.

Satisfactory reference furnished

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